A LAMENTABLE

discourse of the fall of Hughe Sureau (commonly called Du Rosier) from the truth: & his shamefull offence to the church: togither with confession of his faulte, penitent submissiō & remorse. Serving for a notable example to al the world of the fraieltie & vntowardnesse of man, & of the great and vnmeasurable mercie of God to his Chosen.

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THE TRANSLATOVR TO THE READER.

AS of all the blessinges that vve receue here in earth there is none that doth so liuely expresse Gods inward fauour towardes man as cõuersion from sinne, so truely there is none so dreadful a signe of his heauy reuenge as falling from fayth. Mark but the history of the people of Israel and you shall finde that ther falling frõ the lawe of God, as it was the greatest sin which they cõmitted, so was it the greatest plague that euer they had. Their sickenes and pestilence was nothing, their dearth and famine was nothing, the losse that they endured by warre was nothing, their captiuity and death was nothing in comparison of reuolting from God, who had chosen them for his people. This was a plague of al plagues. Likewise if we consider of Gods benefites towards them, neither their deliueraunce out of the land of Egipt, neither their safe conduct into the land of promise, neither their well gouerned common wealth, nor all the victories obteyned ageinst their enemies may ons

be compared with that, that it pleased him to turne their hartes from sinne and Idolatry to the trewe honoring of his name. This was a blessing of al blessings. So that in these two poyntes chiefly, is set foorth vnto vs both Gods iustice and mercy. His mercy in cōuerting vs from sinne, his iustice in leauing vs to our selues. And surely there are perilous examples of renouncing and denying a professed treuth. The tragicall histories of *Frauncis Speyra* and *Iudge Hales* are able to make a christiā cōscience to tremble. No doubte it is cōmonly seene (& it is a iust plague) that who so with his mouth belieth his conscience, the same with his hand destroyeth him selfe. Here I deny not but that God hath his secrete working beyond the reason and capacitie of man, as by the pitifull discourse of this booke may easely appeare. This mans fal was great, his fact was detestable, his mouth blasphemous, his hart trayterous and iniurious to the blud of Christ: yet notwithstanding al this, did not God suffer him to sincke down into the pitte of dispeire, but did rayse him vp ageine by the operation of his holy spirite. Vndoutedly this is a

rare

rare exaumple, like vnto the which many haue not ben seene in the church of God. Therfore I would wish all such as are called to the testimony of the trewth, to beware how grounding hereuppon, they do tempt god in hope of the like fauour. Let that hel and torment of conscience which they do here plainely see in this man terrify thē likewise frō denying the trewth

He was sometime one of the chief ministers of the reformed church in *Orleance*, and because I knew him my self and haue hard him preach ther sundry times, I was the more willing at my frendes request to putte his booke into english, hoping that all Christen men will reioyce as much at his penitent conuersion, as they haue cause to be grieued at his reuolt. I doubt not but there are that wil scoffe at this matter and saye that he can not be of a sounde religion that hath turned his coate so ofte. Of what religion then are these our men, that haue turned alwayes with the time? Let al turners with tyme learne of this man to returne a right. It may be that some seke to shew now a more stedfastnes in error then in deed they haue, to gaine therby the cre-

dite of constancy. But alas, it can not be called constancy to abyde in euil, to continew in Idolatry, to stick fast in ignorance. This is obstinacy. They shall neuer be accused of wauering that come out of *Babel* to dwell in *Sion*. If this poore man had abidden still in the waye of perdition renouncing Christes veritie, and betraying of Christians to Romish wolues, oh, what a heauy damnatiō had he procured to himself: but God in his rich mercy hath better prouided for this loste sheepe. Let all those therefore which are touched in harte with the care of gods trewth, and do bewayle the ruinous decayes of *Ierusalem* iudge rightly hereof. To conclude we may all see in this booke the liuely paterne of a trewe remorse, here may we see how Saul doeth become Paul. VVhy should not the teares and mourning of Peter argue and declare the conuersion of Peter? remember what a worthy father of our time *Cranmer* (when he came to the Fyre to be brent) did to his hand that had subscribed to vntrewth. The like maye wee hope of thys man, that when tyme shall serue, he will make both hand and tongue, body & life,

yea

yea and all that he hath to feele the ſmart of that his deloyaulty . Therefore (good Reader) be not haſty in condemning others, but pray to God to ſtrengthen thy ſelfe that thou mayeſt not fall, and if thou doe fall that thou mayeſt ryſe agayne, to the glorye of GOD, the edifying of hys Church, and thyne owne ſaluation.

AMEN.

THe church of Christe hath had this custome of all antiquitie, ỳ the acts of Martyrs haue ben faithfully set down in writing, namely their death, their confession of fayth, their disputing & refutation of the doctrine of the aduersaries. The reading of such histories did serue to confirme the faythfull in the faith, & to stirre them vp to the imitation of the cõstancy & vertue of those personages. As we reade ỳ same to haue ben obserued by S. Luke in the narration of S. Stephens death: & of all the other persecutions done sens against the church, the selfe same diligence hath ben followed euen till our time: wherin our Lorde hath had worthy members a great nũbre that haue for his name sake suffered death, & namely in our countrey of Prouence, first by some & order of iustice, and by sentence of the Iudge to the death of fyre the most cruell & horrible ỳ may be deuised, then afterward by murders committed without controlement, & last of all by ỳ vnnatural slaughters late-

ly executed through out ỳ whole Realm, wherof the trwe & faithfull histories shal in tyme to come beare witnesse, signifying to posteritie how God hauing at the first but cropt as it wer certain first fruts of his field, thought good now in these later dayes to make a great and plentifull harueſt of his chosen. In lyke case if ther haue ben any treason, reuolt, or notable breach of fayth committed by any one during the tyme of those persecutions, men haue not ben slacke in noting such accidences, to serue for an admonition to the faythful to consider with them selues and to tremble at the dreadfull iudgements of God, especially when those that committe such faults be publike persons, and in some respect notable. The fal of whom as it is a prose of a horrible vengeãce of God through the which they haue ben abandoned, so is it a very violent temptacion to shake the weake consciences and therewithall to draw a great multitude to the same perdition. And no doubt the rage of the cruell enemies doth not geue so dangerous a wound to ỳ flock of Christ, as doth such treachery and infidelitie.

More

Moreouer if ther haue ben ani one of the church, that hath by gods grace preuented the hands of the murderers that he hath not fallen into them, or if ther haue ben any apprehended and yet escaped thens without hauing eyther suffered or committed any euil, the fauour of god in that his deliuerance ought not to be buried in silēce, but to be published to assure others to put their confidence in him that can drawe fourth his owne out of all perills, as much as he knowes to be expedient for him so to doe. Of these three sortes, there are at this day many examples in the extreame calamity of the present persecution full of crueltie and falsehood, wherof in tyme the trewth shall be knowen & published. But as for me, I hauing ben of that miserable and pestilent secte thorough my fall & offenciue denyall, wherin I laye wallowing a long tyme: now after that God hath geuen me grace to come again to my right witts, I will my selfe be the historiographer of the detestable cryme that I haue committed, describing it according to the trewth and as it happened; then afterward noting the

circum-

circumstances, I wil assaye to make confession of the enormitie and grieuousnes therof as much as in me shal be possible: Finally whē ye shal set before your eyes this writing (Dearly beloued brethren and readers of this pitifull discourse) I beseeche you that through christian compassion ye doe helpe me to seele to the quicke such an offence, and, in as muche as good may be drawen from euill, that ye doe take instruction by my example.

I was then abyding in *Fraunce* in a small congregation not passing a dayes iourney from *Paris*, wher being aduertysed of the slaughter within the said citie, I take deliberation foure dayes after to saue my selfe out of the Realme. And casting with my self the difficulties & dangers that ther should be to passe, I determined after a sort to counterfet ỹ papist, by the badge that was worn in the hatte, by gesture & countenaunce as much as I should se my selfe paged thereunto by necessitie. The morow after being come to the next town, I was demaunded who I was, wherwith finding my self wonderfully amased, I had not the memory to

The white Crosse.

speake

speake that which before I had premeditated, but making an answere without head or foote, they had me in suspicion: & the Iudge examyning me by othe what I was, forthwith without ought disguising I freely confessed the whole. By ỹ meanes wherof being clapt in prison, I toke this resolution to suffer any kinde of death ỹ they shold lay vppon me, and I felt some peace & rest in my conscience if I did defend the trewth of the Gospell wherof I was most assured. Although I had euen then my head busyed with certeyne cogitations touching the personall succession of the Romish church, wherof I then disputed against some that wer ther present, & the trewth had alwaies the victorie against falsehod. But this boldnes of mine was but a puffe that did not cõtinew lõg. For being all alone I began to discourse with my selfe touching the grieuousnes of the persecution then befallen, & I founde the same to be farre beyond all the former. For I alwayes toke the calamities of the tyme past to be but visitations and roddes wherwithall God did purge his church, and had euer iudged them to bee

assured

assured marks of ỹ childzen of God. But
because that in this last ther did appeare
as it were a ruyne and vtter distruction
of the whole without any appearance oz
hope of restablishment, I began to valew
it at none other rate then a playne testi-
mony of gods wzath and indignation, as
if he had by this meanes declared, that he
did detest and condemne ỹ pzofession and
exercyse of our Religion, foz that he had
so often turned againe to stryke vs, yea &
finally so to ouerthzow vs, as if he were
willing wholly to destroy and rote out
this cõgregation, & fauour that of Rome.
By this meanes I began to giue strẽgth
to this temptation of Sathan, and the
flesh delyzing to saue it self from the pze-
sent danger got the vpper hand. In so
much that I did straight way conclude
with my selfe to acknowledge and anow
the church of Rome foz the trew church,
wherinto I did desire to be receiued. The
which I did declare the same daye to the
Judge, imagening that without delay I
should be set at lybertie, which being ob-
tayned I wold withdzaw my selfe with
all spæde out of the Realme, to kæpe me

solitary, and to apply my selfe to do what I could to passe away ỳ rest of my tyme. In the same prison ther were others of ỳ Religion, vnto whom I gaue counsell to do the lyke, alleging to them that the Romish church was the auncient church whens we wer departed, and wherunto we ought to returne, with many other deuises tending to the same end. Who consenting to my cursed allurements & suggestions made the same protestations to the Iudge, and not long after they were deliuered, yet not content with ỳ which I had done and sayde, to shew that I did it with hart and good will, I wrote to the chief of my congregation, and farther, to them of myne owne family, exhorting them to betake them selues to popery, & to be assistant at the seruice there, as I for my parte minded to be. And to the ende that this Metamorphosis or change happened in my person, should not astonish them, I declared that I had reasons to moue me therunto, wherof some I did set down in writing, as well in the said letters, as in a certayn scrole that I presented to the Iudge. Now thought I verely

rely that betwixt that and the morrow after, I should be let out of prison to goe wher I would, but it happened quite otherwise. For the Judge hauing geuen intelligence how I was taken, and of the great and manifest signes of my conuersion and returne to the catholike church (as they terme it) kept me vntil he had newes frō the Court, whens he receiued letters of the King, who gaue him commaundement to send me to him to be an instrumēt to serue to perswade ỹ King of *Nauarra* and the prince of *Conde* to renounce the religion wherein they had ben brought vp, with a protestation to follow the faith and doctrine of *Rome*, and to acknowledge the Pope for head. This newes being brought, I was very sory when I sawe my selfe frustrate of myne intent, knowing that I muste now play a part on the greatest stage in all *Fraunce*, to confesse and defend infinite things which I had heretofore by word of mouth and writing condemned, yea and did yet condemne in my hart. Notwithstanding hauing already made the first breach into my cōscience, by the

which

which Sathan had made his entrey, I left him the full & peaceable possession of ỳ whole, minding now to doe al thinges wholy to the lyking of men, laying asyde the reuerence of God, and the respect of his glory.

Being brought to *Paris* and presented before the King, I declared the selfe same abouesayd, auowing the Romish church to be the trew church, and sundry dayes together in the presence of ỳ king of *Nauarra* and the prince of *Conde* I maynteyned ỳ same cause agreing with the Sorbonists in that point principally, and refelling that which some of the king of *Nauarra* his officers (men fearing God) did alledge to the contrarie, that the Reformed church was the trew church, and their religion the trew religion. Furthermore touching the controuersies and points of doctrine commonly debated, in some I spake lewdly and against myne owne conscience, euen as they are taught in popery: of other some, (as principally of ỳ Masse, the oblation, and the presence of Christs body) I made some doubt and contradiction, being br-

ged therto by the force of the treuth: but immediatly I let go and abandoned all ỳ euer I had truely spoken & by a false collusion I suffered them to cõclude as they wold them selues, hauing beside that serued therin ageinst myne owne cõscience, for a miserable instrument to lead those young Princes to goe to Masse, & by that means to worship a false God, & to tread vnder their feete ỳ only sacrifice of Christ his death. And sithens I haue fallen in hand with this conference and disputation, I wil giue you good aduertisement of an edict published in the name of ỳ king of *Nauarra*, for that they haue not bene contented ther to Chronycle my name & calling, but they haue followed therin ỳ custome of the Papists, who can not simply recyte that which is happened without some addition. For there it is sayed that ther were certeyne other ministers of the Citie of *Orleance*, that dyd ioyntly confesse with me them selues to be vanquished by the force of the Popishe Doctors argumentes, in so muche that they should renounce and forsake the doctrine before tyme preached to the reformed

formed Churches in Fraunce, Which I doe testify and maynteyne to you to be false: for there was neuer any but my self. The other Ministers of the sayd congregation were better assisted of God, then to haue committed such an offence. Being then these two Princes through my false persuasions drawen in a short space to the profession of Popery, with the submissions to the same required, I abode a certeine tyme at Paris, during the which I was lead vp and downe (as a byrde to ỹ call) to certeyne noble Ladyes and Gentlewomen of the religion, who not long before had hard me preache the word of God, or els had knowen mee in particuler communication to haue exhorted thē to perseuer in the doctryne of the gospel, who were al marueilously abashed to see me thus transformed into an other shape, & they could not be perswaded that in that which they vnderstode of me I spake as I thought. Neuertheless I told them all indifferently that I spake euen as I did beleeue in my hart touching the opinion so stifly maynteyned of me, that the Romish Church was the Catholike

Church beside other poyntes ẏ do depend therof. And not cõtent to serue their turn at all assayes that did thus employe mẽ here and there. I went of myne owne accord to diuers of myne acquayntance or els to those that them selues did seke me or by fortune mette with mẽ: to whom generally I gaue this counsel to acknowledge this Church, albeit that I did graũt her to be full of superstitions and errors so that ẽe had more then nede of a reformation: with sundry such other counselles of false Nicodemites and Temporizers or (to speake vprightly) of ypocrits and enemyes to God by outward profession. And when I founde any displeased with them selues for the faute that they had commited to their great grief, I dyd by and by laye before them the foresayde reasons lulling them a slepe therwithall and laying Pillows vnder their elbows as sayeth the Prophet Ezechiel. Namely I went one day of purpose to a certeyne good and vertuous Lady fearing god, and to her daughter both noblye descended. To conclude, I left no body with whõ I might talke familiarly ẏ I did not cor-

rupt

rupt w̄ this pernicious counsell: saying that albeit the body of the Lord be not in that which is shewed at ỹ masse, yet notwithstanding ỹ on might lawfully knele downe to it, because there is a certeyne remnant and trace of the trewe Sacrament of that precious body: and that in beholding ỹ Sacrament (although it differ farre from the institution of Christ, & the administratiō of the auncient church) it sufficeth to lift vp our hartes to heauen, in which place only is the trewe liuing body where our Lord doeth reigne & sitteth at the right hand of God his father. Thus in this place did I moderate al absurdities, and went about to playster this old ruinous buylding of popery, to make there appeare a certeine likelyhode of a godly tabernacle. And ỹ I did entyce ageinst my conscience al those that I could to goe to masse the very heape of all Idolatry and renouncing of Jesus Christ, yea & I wrote letters to Madame de Buillon at Sedan by the commaundement of the Duke Montpensier her father to drawe her to the same opinion: making her a foolyshfull and simple recompence for the

ruelties & liberality receiued at his hands as wel by me as by diuers others during ỳ troubles of the yeare of our Lord God 1568. And albeit that I felt in my selfe the condemnation of myne owne conscience for the poynts now a dayes in controuersie, and that no reasons could content me to approue the doctrine ceremonyes and exercise of the popish religion, and was only that diuers persons had ben so bolde to reprehende of my faultes, to represent the iudgements of God before myne eyes, to cyte me before the tribunall seate of Iesus Christ where all men must appeare: yet notwithstanding I was therwith soly brought a sleepe, that I minded not to make my abode any wher but at Paris: only when ther came vppon me a certeyne griefe of mynd to thinke of that which was past, with a remembrance of the inuocation and seruice of God & the pure administratiõ of the sacraments the preaching of the word, and diligent practise of discipline, and I made comparison therof with the life, conuersation and exercyse of the Priests and Monkes. But I was so wholy in the possession of the

Prince

Prince of this world, that I smothered vp this fyre which vppon euery occasion did thus enkindle within me, laying before my self this reason emongst others, that they of the Church were so offended at this acte of myne, that they would neuer receiue me ageyne into their society. And if I had ben let alone in some priuate estate wher I might haue found my self occupied, there is no doubte but I had abode euen til this houre moyling in that filth. For after ỳ first heat of desire (wher with I had ben thrust forward to yelde my selfe to popery) was some thing cooled, I began fourthwith to feele this inward warre within my selfe, especially when I was employed towards any body to bring him home ageyne (as they terme it): But if I had remained a while by my selfe, I did by little and little kill and weare away that worme of my cõscience. Wherfore the very way and vndoubted means to make me bethink my self was when the said Duke Montpensier did send me the tewsday the fourth of Nouembre with Maldonat a Iesuite to go to Sedan to bring his daughter Ma-

dam de Buillon, home to the obedience of of the Pope. For abiding with a certeine Gentleman on the borders of ỳ Realme, whilest Maldonat was a disputing at Sedan, I receiued letters aduertisements and aduise of my frindes that I shoulde withdrawe my selfe towards them, haue an eye to myne owne safegarde, and not continewe held in that maner within the pawes of Sathan: As for them they dyd offer me all the meanes and assistaunce they could possibly to drawe me oute of that cursed stinking puddle wherein I was be myred. Then began I more liuely to wake out of this dead slepe and this lethargie of my sens, I began to bewayle the holy house of my father with the christian entertaynement that his seruants do receiue ther, to acknowledge my wretchednesse and vyle ingratitude, in that I had cast of and abandoned that holy and comfortable nourishment which I my selfe sometime had distributed to others. Notwithstanding, because I had left my wife and children in Fraunce, I thought it needefull to returne thither agayne to see whether I could get them

thense

thence, and chiefly for that I had left my wife extreame sicke. Therefore tarying til Maldonat were come ageyne, I resolued to putte this deliberation in execution. But he being returned gaue me to vnderstand that the Earle of *Retz* had sent for him & me with him to come to *Mets*. Which was to me a grieuous delaye wherby my enterprise was stayed. Thither must I go then to turne ỹ poze faithfull Christians oute of the right waye to salvatiõ. To the which place being come I spake once openly as I was cõmaunded to declare to thẽ (as I had done els wher) that the Romish Church was that wherin we ought to setite our selues & abyde. The rest of the tyme that we were there I harkened to the Sermons of the Iesuite who labored hard to proue the sacrifyse of the Masse and Purgatory, to learne if he taught any new thing. I hard another also named Maurus who preached of the inuocation of Saintes and worshipping of Images. But I was so farre of frõ being brought to beléeue any whit of these thinges for oughte that they did saye, that cleane contrary I was farther of then e-

ner: becaufe I did clearely perceyue with what violence and boldnes they did wreſt and falſefy the ſcriptures, as by Gods grace, I ſhall make knowen heare-after, hauing to that ende gathered theyr prawfes and allegations by note in my memory. Now the fryday being ỳ xix. of December, the Earle being come home from a Journey that hee had made, gaue vs to vnderſtand that we muſt depart the morrow after, which was the houre that I deſired aboue al thinges, for the cauſes alleged. But the ſame day a little before ỳ gates were ſhut, letters were brought me whereby I was aduertyſed that my wyfe & children were out of the Realme, that I ſhould loke to my ſelf and beware howe I did returne thither where I had nothing to doe. Herevppon I conſidered that it was not without the ſinguler prouidence of God that ſuch aduertiſement was come euen as I would wiſhe, and that I ought not to let ſlippe ſuch an occaſion. Wherfore after I had prayed to God at night for the danger that was in ſuche an enterpriſe, ỳ morrow after according to the meanes that God had offered me,

vppon

uppon the sodayne, I set forth about nine of the clocke in the morning without being knowen, stayed or caught ageyne, albeit there were men sent after mee. By this meanes GOD having drawen mee thense hath in the end conducted me into this citie making an end of the ouerlong abode which I made in the middest of Idolatry. Heidelberg.

Behold my brethren the tragicall and miserable discourse of my fall, treachery, and rebellion ageynst my God, wherein there are so many circumstances ỳ make it offensiue and detestable, that whē they are now presented before myne eyes, I doe not thinke all my whole lyfe sufficient to acknowledge and comprehend the same as it ought to bee. There is not anyone at this daye among so many thousands ỳ doe ageynst their conscience honor to that Idole, but he ought to confesse that he doeth offend god horribly in dishonoring hym by that means, and in worshipping the creature in steade of the creator. And although there bee none but maye allege weakenesse and infirmitye in thys acte, (and in deede it is not likely

likely but that many doe beléeue in their hart that which they are compelled to doo outwardly) yet notwithstanding ỹ their allegatiõ can not serue for an excuse, but rather for their condemnation & reproch, because it is to sette God behind himself, to loue more this transitory life than the glory of God, it is to feare those that can kill the body, and not him that can caste both body and soule into euerlasting fire. To cõclude, it is plainly to renounce Iesus Christ before that ouerthwart & bastard generation. What may one saye of mẽ then, who haue not only ben of the Church of God, a partaker of those gracious blessings that are there distributed, but also haue therin borne the most honorable rancke, preaching the gospell there more then ten yeare, that haue ben of on of the godliest congregatiõs of al Frãce, the which within this foure or fiue yeare hath not ceased to furnish to God an innumerable multitude of witnesses, by ỹ murders & bloody slaughters so often cõmitted wherof the inhabytants haue yet their handes died and their hartes swilled with innocent blud? Alas what imaginations

ginations ſhould now enter into ỹ minds of thoſe poore wretches ỹ yet remayne, whē they ſhal hear of this ỹ I haue done? Is it not as if I did condemne ỹ cauſe for ỹ which ſo many godly men haue ſuffered? what a trouble of conſcience haue I putte into the hartes of thoſe ỹ did before time cōfort them ſelues vppon ỹ death of their Parentes and frinds prayſing god, who had done them this honour to ſuffer for his name? Now are they grieuouſly tempted to miſtruſt the vprightneſſe of the cauſe, becauſe they can not bē reſolued on the opiniō that men ought to haue of the honorable death that ſo many godly Martyrs haue abiden through the cruelties of Antichriſt & his Suppoſts. Heere behold an ineſtimable iniury done to the dead (of whom the memory ought to be bleſſed for euer) to the liuing, & to Chriſt him ſelf for whoſe treuth they haue ſhead their blud. And if I had long abidden empriſonment, honger, darkenes and rough handeling, & that to conclude this frayle fleſh ouerwhelmed with ſo many miſeries, had made the ſpirit to yelde & ſtoupe to ſuch perſecution, it might wel haue ſa-

uered of some humane frayltye, to haue moued compassion thereof. But I at the very first rumour of the slaughter resolued to saue this myserable lyfe to dissemble yea & to renounce the treuth. Trew it is ỹ not long before my minde was something disquieted touching the personall succession of the Church. In so much that I stode in doubte whether it were not a dangerous matter, to depart frō ỹ church of Rome in the which I founde this succession. Nevertheless this is the trewth, that as sone as I had intelligence of that which was vttered, the feare of death, the loue of this lyfe and commodities therof seruing their turne of this my trouble of mind, caused me to yeld more force thervnto then the thing required: Insomuch that I was cleane out of taste with that doctryne in generall, which for al that, I neither did nor could doubt of. But I lost all will and inclination to confesse and mayntaine the same: And albeit that I had rather haue escaped out of ỹ Realme (as in verde I had prepared my selfe thervnto) thā to haue stayed ther any longer, & ỹ of myne own mere disposition without

out any maner of cõpulsion, I had neuer the affection to bend my selfe against the doctryne: Yet notwithstanding I was vtterly discouraged to take in hande the defence of the same, & I rather toke this resolution, to doe what soeuer was offered me at the instant to cleare me of al suspeciõ euery wher wher I shuld passe. So the great and righteous Iudge did not fayle on his part to handle me thereafter. For hauing ben so many yeares togeather taught by him the nature of the Gospell of his sonne, which is called the word of the crosse, it had ben my part, to haue ben ẏ more and more assured of my vocation, and of the treweth of his Church, because I sawe the crosse continew still, and the persecutions to grow dayly more violent. But perceyuing the affliction to exceede the measure that I would haue prescribed to GOD, I fell to doubte, not of the doctryne in it selfe, but of the Church in the respect of the personall succession. For this cause GOD did iustly deliuer me to the desyer of myne owne harte, to committe a faulte not onely foule and detestable,

but

but also cleane sounding ageynst reason and mans iudgement: that is to say: to immagine I had some reason not to confesse a treuth whereof I was fully perswaded. Others that fal by infirmity doe acknowledge that they doe ageynst that they ought to do, in impugning & denying a knowen and vndoubted treuth, but I toke it to be a pointe requisite in my self to speake ageynst mine owne conscience, and ageinst ỳ assured knowledge of mine owne harte. Thus in the iudgement of God those that thinke them selues wyse are proued foles: neither did god in this beginning suffer mé to scape awaye so lightly, but sithens I would nédes dally with him, thinking that I should be easely set at liberty, he payed me the iust reward of my first leudnes and treachery, punishing ỳ former offense by later enormities as ye haue vnderstode. The first prancke of my deloyaulty was that I did shewe my selfe not a hyrelíng that doeth abandon hys charge when hé seth the Woulphe come, but I was my selfe a Woulphe yea & a rauening Woulphe, scatering and dissipating mine owne pro-

pre

pre flock. For I wrote immediatly to the principalls of that aſſembly where I had ben, admoniſhing them to acknowledge, & follow the church of Rome. I dyd the lyke to myne owne family which I had before inſtructed in the feare of God: and my little children conſecrated to Jeſus Chriſt, were by this meanes plonged in the popiſh filthy polutions, to proſtrate them ſelues before the Idole of Idoles. Being thus founded in this firſt quagmyre, I ceaſed not to wade from euill to worſſe: and after I had betrayed myne owne flocke, myne owne fleſh and bones, and the little young imps that God had geuen me, no maruell, if I played ſo lamentable parts towards others. Neyther then did this falſe dealing of myne keepe it ſelfe within theſe bounds. For I was brought to Paris to be tyed as a carthorſe to the Charet wher Sathan ſate in triumph againſt the mẽbers of Jeſu Chriſt bringing them after him conquered and captiues. Theſe two young princes buds of the flower de Luce royall, vertuouſly and faythfully inſtructed in the doctrine of the treweth, conſecrated to the glory of

God, called to be nurces of the Church, of whome she might one day hope for some comfort & perfection, wer by me diuerted from the trew reformed Church, brought (as touching their persõs) to go to Rome, and consequently to set vp ageyne & restablish that cursed Idolatry within the places and lymits of their dominion & seigneury. To be short, they were by me deliuered vp as it wer, to the tyrannical clutches & grypes of Antichrist, to sweare obedience to him, and to make war ageinst the children of God. For although they had great occasions to shrink: considering the murders that they sawe committed, the practises that wer vsed to terrefy thẽ: and although that the brute was already spread that they went to Rome, yet had they continewed pure and constant vntil my arriuall. Wherfore ther is no doubt, but that my tongue trayterous & vntrew to my God did more preuayle with them, then all the threates, dangers, and horrible slaughters which they hard and sawe dayly before theyr eyes: whereof also, if they be now wholly changed with a willing mynde to persecute the Gospell,

(which

(which God forbid) I am alas the principal cause. If they do y which they do against their will, they may chiefly laye the fault in me, for that payne and anguish of mynde wherewith they be tormented.

Touching this poynte be ye aduertysed, (ye that reade this) to praye to GOD for those personages, that it will please him to take pytie vpon them, and when he seeth good to repayre that inestimable losse. In the meane season, I was not without remorse and trouble in my conscience, seinge the pytteous worke that was a building, whereof I was an instrument, or rather seing the ruine and subuersion of the Churche, where I my selfe gaue the greatest blowes to ouerthrowe it. And manye tymes there came to my memory a verse of a certeyn poet alleadged by Tertulian: Vsq; ad eone mori miserum est? I felt my selfe moued with heauenly inspirations to mainteyn gods trewth. I dyd after a sorte consider of the wounde that was made by my meanes, some tymes the force of reason and trewth did pricke me forewarde to

speake against the doctors of Sorbone in certeyne points: but the same vanished away immediatly, because that I had already passed furth to the chiefest difficultie, hauing a vowed theirs for the treiwe Church. And certenly I remember that being often prested with my selfe, & feeling a kinde of conuiction in that I dyd let passe so many false things against the treiwth, at night I prayed to God that he would not suffer me to liue to the day following, forseeing that the morrow after I should yet be driuen to consent and agree to many things which I thought and knew to be false, but this was not a well ordered prayer because I should rather haue craued his spirit of strength & magnanimitie to sustayne and defende that which he had reuealed to me to be treiwe, & referre to him the issue and falling out of the whole. Neyther was I hard of him, but was still abyding in ỳ middest of the enemies of his poore afflicted Church, being forced to heare the scoffes and iestes that they did spewe out, laughing at the present affliction, as dyd the Iowneans when they reioyced at the destruction of

Ieru-

Ierusalem. Thus went I cleane depriued of all sens & feeling to enure my selfe lyke a brute beast with this most mischeuous & accursed haūt. The murderers haue killed the bodies with their most cruel hāds: but in the meane tyme the soules are relaxed and passed from trauel to rest. But I haue ben a murderer of soules subuerting the layth of many through my word, and taking from their vnderstanding the iudgemēt & knowledge of the euill which they went about to doe. And beside those that haue hard me speak with myne owne proper mouth, there are infinite others y may haue read that which I had sundry tymes written touching the same, the copies wherof were spread all abroade, amplified with piety-gloses and additions, wher I had not written playn enough to the contenting of the papists, as I my self haue both seene and perceyued. And those that haue not read them might therof be informed by others: In such sort that I can not expresse nor cōprehend how great a ruine and decay hath ensued of this my fal. From al the which mishaps one only death had at one instant preserued me if

I haue abyden it after the example of so many poore sheepe of Jesus Christ layed furth to the slaughter without mercie. Such a death had been precious before God, honorable for me and myne, and of a good sauour to the congregation of the Lorde. And yet for anything that I haue done I shall not escape death, which shall come at the houre and in the maner that God hath appoynted it after I haue lyued in ignominy in the sight of all good men. Wherfore when I consider all the circumstances, I can hardly pycke out an example to be ballanced with this acte of myne. Sainct Peter did renounce Christ, but it was in his first weakneste before he was yet fortyfied, whereas I ought to haue ben a leader and a captain, considering how long I had ben called to the seruice of God. Saint Peter at the instant withdrew him selfe and went out to wepe: as for me I was in a good way to haue continewed all my lyfe long in the botomleste pitte of perdition. Sainct Paule did persecute the Church of God, but it was in ignorance and through an vnadui[illegible] zeale, hauing not the fayth,

wher-

Wheras I did put my helping hand to the
rediſying of that which before I had pul-
led downe, declaring my ſelfe a ſinfull
tranſgreſſour. Iohn Marke left of his
labour and the voyage that he hadde in
hande, for the which Sainct Paul did not
thinke it reaſonable that hee ſhould be
afterwarde employed. Demas forſoke
his vocation for the loue and deſyre of
this preſent worlde. But none of theſe
did for all that perſecute the truth as
I haue done. Touching the facte I finde
but one comparable to my ſelfe, and that
is he that layed his head together with ỹ
ſacryſiegers and toke money of them to be
traye and make ſale of the innocent blud
as he confeſſed himſelf. Euen ſo did I ac-
quainte my ſelfe with ſuch kinde of peo-
ple the very ſucceſſors of the Phariſeyes,
ſweare my ſelfe into the handes of the by-
ſhop, and receyued the hyre of vntrewth
as did Balaam, with a promiſe of a yeare-
ly penſion in time to come.

Briefly, I ſee my ſelf paynted out in that
which Sainct Peter ſayeth: that this
man hath ben the leader of the that haue
taken Ieſus, who (ſayth hee) was

accompted in the numbre of vs, and had receyued his parte of the administration of his woyd. Shall here (my brethren) on part of thole enormities that I do note in mi rendit. I did not only giue occasiō to men to yelde to the infirmities of ỹ flesh, but more then that I did mi conscience ees of ỹ well affectiō ned with scrupulous be fations, of the weake with troublesome offences, to make them fall rather to ryse agayne: to the ypocrites I did serue for a maske and cloke to couer them selues, in allisting to thole things that they condemned: to the open enemyes I gaue occasion to boast and glorify them selues in euery thing cruelly agayn the members of Jesu Christ, and to confirme the selues in an opinion that they haue, ỹ they doe God good seruice, that they aduaunce his honor, that they mayntayne the true Church when they kill and murder the innocent. I haue offended God almighty, condemned the cause of his sonne Christ, resisted the holy ghost, made to tremble the Aungels of heauē, ben a stumbling block to the Church in earth, boldened and hardened ỹ wicked in their fury, defiled my

mouth

mouth with blasphemy, which was before honored with preaching of the Gospel. Saint Cyprian excusing him self for y he had seemed to have somewhat lightlye established Aurelius reader in the Church, giueth a good reason, that it was very meete & seemely y the mouth which had confessed Christ in time of persecution, should be employed to reade his word in the Church. Contrariwise I by myne infidelity haue stopped mine own mouth that I might not hereafter speake in the holy assemblyes. I beseech you (brethren) that euery one of you doe adde what ye can to this that I haue sayed: which is not hard to doe in so weighey a case. And all you that haue any loaues make me vnderstand it, spare me not, to puffe me downe according to the desert of so haynous a crymne: spurne at the feete y saint that hath lost his fauor, he how iustly my candlestick is taken from his place. Alas I haue good cause to tremble at y which our Lord hath denounced, that at y great day he will be ashamed of those, that are ashamed of him & his word before men. Let thy example serue you for a glasse,

and haue a dilygent eye to your selues, you that haue abode vpright till this present, see that you kepe precioully that so singuler a benefite that God hath so carefully kept for you: suffer not that vncorruptible crowne to be taken from you, but constantly finish your course, knowing that he that continewth to the ende shall be saued. And you alas that are the greatest number, who eyther by myne exaumple are slipte out of the way or by myne occasion confirmed in your reuolt, take heed the Deuil doe not bewitch you, to make you fynde that sweete which is bitter, to call lighte darkenes and darknes light: but kepe the sede of the feare of God which is yet remayning in your harts, nurrish and cherish it as a languishing fyre, wayting the meanes to escape out of the captiuity more grieuous then that of Egipt, and vling the same when God shal offer them vnto you. Especially your grace Syr, that haue receyued thys good and holye instruction from your youth in the treiue knowledge of GOD.

Remember the fayth that was in your

mother

mother and Grandmother Quéenes of Nauarra. And as Saint Paule doeth by suche exaumples exhort his Timothe, so thinke the same to apperteyne to you, to the end that you may be as well heyre to the fayth of those holy Ladyes, as you haue succéeded them in the Realme. And pardon mée the iniury that I haue done to you: humbly beséeching you in the name of GOD that as I haue ben a pestilent instrument to peruert you, so nowe my exaumple may serue to conuert you to the Lord. You also moste noble Prince, be myndfull of the zeale, godlines, and constancy in trewe religion whereof you haue séene the lively paterns of your late (of worthy memory) Grandmother, Father and mother: I haue serued you in steade of a wicked spirite and euill counseler, but lette not that which was sayed in tyme of force and violence, beare so much sway and authority with you, that for the same you should forgette the holye instructions which haue ben gyuen yow by aduised deliberation many yeares before.

Compare

Compare the presente estate whereunto you be now brought receyuing no comfort or edifficatiō at al of that which your Minister doth read or sing before you in his Portesse or Mallebooke, with ỳ when you were present at the holy exhortatiōs and enterpretyng of Gods word, where you your self did help to sing prayses vnto his name. And for as muche as many may be kepte back in this reuolt through the reasons ỳ they then vnderstood of me at sundry tymes and in sundry places, or els through certeyne writings that haue ben scattered abroad, touching the trewe Church, and by what markes she ought to be discerned, by the which at that time I went about to conclude that ỳ Church of Rome deserued this title: I beseech al Christian readers not to stay vppō those reasons so playne and of so small importaunce. Trew it is that for that time yea and some what afore I had be shakē therwithall as I haue confessed. But sens, hauing withdrawē my self into these parts, I haue learned and found out that they are but abuses and fallacyes easye to be discouered and refuted, for the which (let

it

it be graunted that they had greater appearance of sound reasons) yet can not I be excused, but that I did leudly and vilenously to refuse to witnesse that treuth with my mouth which I did verely beleeue in my harte, & to exhort those that I could ageinst my cõscience to go to Masse, and to yeld obedience to Antichrist. Now as I doe by this present writing make open confession of my to to haynous enormity, for a piece of amends and reparation of the offence publikely geuen: so am I determined (God willing) to write of this matter of the Church to take away all doubt and scruple from the wauering cõsciences that be not yet fully resolued, for that they haue hard the sayd reasons. To conclude, being now at full liberty to stick boldly without feare to that Church which in my harte I doe alowe of, I protest before god to recognyse and acknowledge that for the trewe Church whiche hath for the rule of her fayth ỳ holy scripture of the old & newe Testament, the olde conteyned in the lawe, Psalms, and Prophets (as our Lord him self doeth deuide it) the newe in the writinges of the

Euangelists

Euangelistes and Apostles, anowyng for trewe markes of the Churche not the succession of persones and of menne, but of the Doctryne of the Prophetes and Apostles: Sithens it is manyfest that we can not acknowledge any for the house of GOD, but that which is the piller and staye of the treweth, nor anye to bee of the folde of Christ, but those only that heare hys voyce and followe him: and that shee is the trewe Spouse, that hath Christ for her Spouse: briefely that it is necessary to goe out of that Church wherein one can not abyde wythoute renouncyng of Iesus Christ, and to be shorte without losse of bodye and Soule by dishonoring and offending of GOD.

Accordyng whereunto I doe also embrace the confession of Fayth published in the name of the reformed Churches of Fraunce, acknowleging and anowing the same to be a Christian confession by the conformitye and agreement that it hath with the holy Scripturs, and ioyntly the Ecclesiastycall discyplyne to bee the conducte and gouernement

of

of the people of GOD. Wyth lyke assuraunce I holde and beleeue with all my harte, and confesse as well by mouth as by writyng, that those which for thys reformation haue a fewe yeares sence suffered death, eyther by order of Iustyce, or by the late blouddy murders more cruell then those of the Gotes or Vandales, are trewe and blessed Martyrs of Jesus Christ, dead for hys name, and his holy trewth. And for the commendation and prayse of them, together for their comfort and consolation that are yet liuing, women, children, parentes and frindes, this sentence of Sainct Paule to the Thessalonians maye by good right be applyed: yee are made followers of the congregacions of GOD that are at Judea in Jesus Christ, because yee haue suffered the selfe same thynges by them of your owne nation as they dyd by the Iewes. Who likewyse haue kylled the Lorde Jesus and their owne Prophetes, and haue banyshed vs, they please not GOD and are aduersaries to al men, not suffering vs to speak to the

Gentils

Gentils for their saluation: to the ende that they may dayly heape vp their sins, for the wrath of god is come vppon them to the vttermost.

Wherfore O ye faithful pastors of the Christian Church, Stewards of ỳ misteries of god, that hath giuen you the word of reconciliation, to the end that ye maye be Ambassadors for Christ, ye that sometymes haue taken me for your fellow in the worke of the Lord, continew in that holy vocation, waytyng for the rewarde promised in that great day, wherin those that haue instructed many to righteousnes shall shyne lyke starres. God hath preserued the greatest part of you whole and sound, so well, that ye haue not ben at all apprehended, or els ye haue gotten out of the enemyes handes, without any thing done that might seeme vnworthy the conscience of a Christian man. A fewe are fallen and bent ageynst the Gospell, and I miserable wretch was the first in that small number. I haue darkned and defaced the beuty and excellency of that heauenly doctrine that I had my selfe sometyme preached. But ye know the assured

foundation

foundation wherō it is grounded. Accurſed be he that ſhall announce any cōtrary thing yea were he an Angell in heauen. O ye happy and bleſſed of God, that haue in your harts the teſtimony of an vnſpotted conſcience, to haue walked in ſincerity and playnnes: bleſſed that ſhal heare at the later daye, enter into the ioye of thy Lord, thow good and faythfull ſeruant, for that thou haſt increaſed the talents committed to thee, whereas I haue not onely buried in the earth the talent that I had, but haue employed the ſame in making warre agaynſt the treweth. God graunt you the grace to cōtinew and gyue a happy ſucceſſe to your godly trauells. Aſſiſt me with your prayers that the heauenly father may receyue me now that I returne to him after this horrible ſliding and reuolt, and pardon me my ſo grieuous enormity. O Lord almighty and wholy wiſe, how eaſy is it for thee to entrappe the crafty in their deceypte. O how thy iudgements be iuſt and righteous.

Who knoweſt ech one of all our works
And ſeeſt what we doe

To good, to pure, to cleane of harte
Thou shewest thy goodnes to.

To thy beloued and electe
Thy loue thow doest reserue
And thow doest vse the wicked men
As wicked men deserue.

Euen so hast thou drawen out of the bottome of my hart that which was ther hyd, not suffering that I should beguyle the world any lenger. For having determined to abandō my charge and to slippe thens couertly for certeyne doubts and difficulties that I had in my mynd, to the end to continew as it were a neutre touching thy outward professiō: thou hast iustly cast me of to myne owne sens. By that meanes gyuing more force to myne owne illusions, thē reuerēce to thy word. I am fallen where I well deserued. For in steade of being but a forsaker of the charge where thow haddest placed me, I became a formall enemy, reprouing and cōdemning it: of the other syde being willing to authorise and alowe the vocation of them that doe teache popish sey-

mes

mes and errors, thow diddest cause me to come so neare it, that I was driuen to be better acquaynted with them then I desyred. Such was the punishment ỳ thou diddest cast vppon thy people in tymes past: who when they wold not kepe them selues pure frõ idolatry after long sufferance, thou diddest in the end deliuer thẽ vp into thy enemyes hand, who brought them into Babilon, where they were lothed with the sight of false Gods.

But the same did serue this people to take these idoles in such disdayne and horror, that they neuer fell into that fault ageyne, after their returne into Ierusalem. Euen so my GOD graunt me this grace, that the displeasure & grief that I haue of so greate a fault, doe engender in my soule such a hate and detestation of the euill that I haue committed, that I may bestowe my whole lyfe in lamenting and bewayling the same, crauing thy mercy, to the end that thou mayest forgyue it me. Thou hast brought me meruelous loue, punishing the pryde wherwith I was fully infected, and the conceyte that I had of my self: as thou

art accustomed, to take from him that hath nothing, euē that which he thinketh to haue. To thée be all glory, and to me confusion of face. Notwithstandinge my God, who hast put in my harte the affectiō to acknowledge the danger of the horrible and euerlasting perditiō, where into I did throw my self hedlong, restore me thy spirite that may comfort me, and gyue me hope of mercy. And in this tyme of extreame affliction, graunt me ỹ grace to follow the exaumple of thy seruaunt Moyses who chose rather to be afflicted with thy people, then to enioye for a time the pleasures of sinne, estéeming the reproch of Christ to be greater ryches then the treasors of Egypte. Thy Church is at this day straungely oppressed and threatned with an vtter and perpetuall ruyne and destruction: but by thy ayde and assistance I doe mind to accompany her, and to drinke my parte of her afflictions, praying thée to this ende O Lord, to make me feele in what miserable estate they be that doo withdraw them selues towards the enemyes of thy truth euen then when they thinke them selues

most

most in thy fauour. Strengthen & mayntein this desyre in me to the end: that if I be once more called to the profession of thy name, I doe abandon my selfe in sacrifyce for that godly quarrell as I am bound. Take compassion of thy poore and desolate Church, and mollefy the strypes wherewithall at this day thou hast stroken her. Appease thy wrath towards thy people, for whom thy deare sonne hath shead his bloud, and with thy spirite fortify those that are at this day vnder the Crosse for thy sacred trewth, giuing them hope ageynst all hope, and making them inuincible ageynst all the assaults and violent enforcements of thy aduersaryes.

Amen.

FINIS.

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and George Byſhop.